

A  
SERMON  
Preached at the  
FUNERAL  
OF THE  
RIGHT HONOURABLE  
ROGER  
EARL of ORRERY.

WHO

Dyed the 16<sup>th</sup> of October, at Castle-Martyr,  
and was Buried at Toughall in Ireland the 18<sup>th</sup> of  
the same Month in the Year, 1679.

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By THOMAS MORRIS, M.A. His Lordships  
Domestick Chaplain.

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L O N D O N,

Printed by J. M. for John Wickins at the White-Hart  
over against St Dunstons Church, 1681.

SERMON

PREACHED AT THE

FUNERAL

OF THE

RIGHT HONORABLE

JOHN

BARRETT

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TO THE  
RIGHT HONOURABLE  
MARGARET  
Countess Dowager  
OF  
ORRERY.

May it please your Ladiship,

**T**HE high esteem I have for the extraordinary worth of my Deceased Patron, hath, I confess, such an influence on me, that I cannot but think my self obliged to do him all the honour and service I can now he is Dead, as well as when he was Living: And I should think my self unjust, as well as ungrateful, should I not lay hold on all opportunities to do it.

However I must also say, that I am

## The Epistle Dedicatory.

*So conscious of my own Defects, that I should have been willing these following Meditations on the sad occasion of his Death, should have lain only in Private hands, had not your Ladiship exprest a willingness to have them more publick. Not that I have any design to avoid or suppress the Publication of your Noble Lords worth, whose Memory I shall always honour; but that I fear my weak endeavours will rather Eclipse than render it Illustrious.*

*But your Ladiships Commands having superseded all excuse, I dare not be backward in paying this my last duty to him: in doing which, though my Expressions have been short of his Due; yet I have hopes my zeal will Apologize for that defect, which, however illy expressed, I am sure is hearty and real.*

*I have not the vanity to think, that by what I have said, either in the Sermon*



## The Epistle Dedicatory.

*mon or Character, I have added any thing to your Ladiships Comfort or knowledge; since as to the first, I am sure your Ladiship is no such stranger to Christianity, as to be destitute of those good grounds it affords for that purpose. And as to the second, it would be a great piece of impudence in me to think your Ladiship should not know and retain a livelier Idea of this your Noble Lord, than what in my rude draught I have represented.*

*All therefore that I have done will serve more to inform others, than your Ladiship, who as they come hereby to be acquainted with the admirable Excellencies of one more of the worlds most Famous Worthies; so in the perusing and considering what is here said of him, they may be further provoked to follow his steps.*

*Since therefore this unpolisht piece must by your Ladiships order come abroad,*

## The Epistle Dedicatory.

I cannot but take the confidence to crave your Ladiships pardon for, as well as Patronage of it: which by reason of its meanness, I confess is as unworthy of the latter as it stands in need of the former. Hoping that though I have not drawn things so well to the life as they have deserved, yet my endeavours that may may be accepted, because in them I have chiefly aim'd to give a testimony to the world of the great Honour and Esteem I have for the memory of the Deceased, and also to shew how much I am,

Right Honourable,

Your Ladiships most obedient,

most faithful, and most humble

Servant in Christ Jesus,

Thomas Morris.

A  
SERMON

Preached at the Funeral of the Right  
Honourable ROGER EARL Boyle.  
of ORRERY.

REVELATIONS xiv. 13.

*And I heard a voice from Heaven saying unto me,  
write, blessed are the dead which dye in the Lord  
from henceforth; yea saith the spirit, that they  
may rest from their labours, and their works do  
follow them.*

SUCH and so many are the troubles and  
afflictions which by divine appointment  
Christians are likely to meet with in  
this vale of tears, that had they hopes of  
no other happiness, than what in this world they  
partake of, they would be of all men the most  
miserable: Inomuch that even Death it self,  
which

which Nature shrinks at and abhors, would be desired by them, though not as a door that opens to an happy state; yet as a period to all their calamities and sorrows, as well as their beings.

But there is no such bad news for sound, and sincere Christians; they are happy even in their very Afflictions, which they are assured from Gods Spirit *will work for them an exceeding and eternal weight of Glory.*

2 Cor. 4.  
17.

They are so far from being without the hopes of enjoying a more blisful state than here they are in, that they only of all men in the world, have the most sure and certain hope that way.

For Jesus Christ the Eternal Son of God, hath by his precious death and sufferings procured for those that are his sincere followers, all things that may conduce to their felicity.

1 Tim. 4.  
10.

2 Tim. 1.  
10.

Rom. 2. 7.

Coloss. 2.  
14.

*He being the Saviour of all men, especially of them that believe. 'Tis He that hath brought Life and Immortality to light through the Gospel: Which they, who by patient continuance in well doing seek for, shall undoubtedly enjoy: 'Tis in a word, he that hath blotted out the hand-writing of Ordinances that condemn'd us: And having taken away our Sins, and nail'd them to his Cross, hath thereby disarmed Death of his sharpest sting; so that now of a King of Terrors, he is become*  
the

*of the* **A Funeral Sermon.** *Ex. 13. 17*

the sweet harbinger of bliss and peace, to all that live and dye in Christ.

'Tis therefore an utter mistake to think, that sound and sincere Christians, though grievously afflicted here, are in an hopeless condition; on the contrary, 'tis Infidels and Hypocrites are so, they who will not have Christ reign in their hearts, but rather a beastly lust; they who do not, and will not strive to conform their lives to Gods holy precepts; these, indeed, as long as they continue in their hypocrisie, unbelief and disobedience, are of all men the most miserable: for they can have no solid hopes of any other happiness, but that low, mean, and pitiful one, that in this world only is to be enjoyed; and Death is so far from being a friend to them, that the very thought thereof terrifies them, and marring all their pleasant enjoyments; and when it does draw near to execute its fatal Office upon them, it comes arm'd with its most dreadful sting, and opens upon them a floodgate of Vengeance and Misery. This is their portion.

But now on the contrary, the truly godly have infinite reason to look upon Death as their reconciled friend, through Jesus Christ; it being through him, now made but an happy manumission of their pious souls from the la-

bours and drudgeries they underwent in the flesh, and a sending of those Immortal Beings into those regions of rest and bliss, where the enjoyment of Gods presence, together with the sense of all those good things, which through grace they have been enabled to do in the body, will be an eternal solace and refreshment to them. And the evidence we have for the certainty of this future bliss, is so great, that to question it, will be to injure Christianity, and affront our reasons; for besides the many other places of Scripture which bear witness to this truth, this of the Text also, is a most full, and unexceptionable proof of it: where we have an account from one infallibly inspired by the spirit of truth, that he heard a voice from Heaven declare this Blessedness, and that the spirit of God said, as it were, an *Amen* to it, to confirm it. For so saith the Holy Penman, *And I heard a voice from Heaven saying unto me, write, blessed are, &c.*

Which words, as they contain in them admirable matter of comfort against the death of our selves, or others, that dye in the Lord; so they will afford me a fair opportunity of speaking something, concerning the admirable worth of this Noble person Deceased, whose Funeral Obsequies, we are here met, with loads of grief,

to solemnize; of whom should I say nothing, I might well deserve to be branded with ingratitude and injustice.

His noble Birth and Parentage, his honourable Alliance, his high Titles, and places of honour and trust, which the bounty of his most Sacred Majesty thought good to confer on him without repenting, though they sufficiently declare to the world, that he was a person of no mean Merit, and Quality; yet for as much as Honour may be possessed by the unworthy, as well as worthy, therefore I shall here pass by these things of him, as the least part of his praise, and in the close speak a little of those singular Virtues he was eminent for, which have render'd his Memory glorious, and happy; and his Decease comfortable to his Friends, and Relations, though our loss of him be most deplorable: In the mean time I shall crave leave to consider the import of the Text, and discourse so much only of the matter contained in it, as will lead me to what I have further to say of this Noble person.

The sacred Pen-man of this last part of Scripture, being, in the foregoing Verse, acquainted with the invincible patience of the Saints under their afflictions, is in the words of the Text, acquainted with their blessedness also: Where we have,



*First*, A future blessedness after Death declared and recorded, *write, blessed are the dead.*

*Secondly*, The persons described who are declared to be thus blessed, *viz. such as dye in the Lord,*

*Thirdly*, The time when these persons are blessed, *viz. from henceforth; from the time of their decease to all Eternity.*

*Fourthly*, the evidence afforded us of the undoubted certainty of this truth: Which is twofold,

1. The testimony of a voice from Heaven declaring this thing, and commanding it to be Recorded, which voice was heard by one of the Holy Apostles, and attested by him, when inspired by the spirit of truth, *I heard a voice from Heaven, saying unto me, write, blessed, &c.*

2. 'Tis moreover attested and confirm'd by the Holy spirit of God, who is truth it self, and cannot lye; *yea saith the spirit*, that is, the spirit of God saith this is true.

*Fifthly*, The nature of this blessedness, wherein it consists, and that we find is in two things,

1. In a freedom from those evils which holy persons undergo in the flesh, *they rest from their labours.*

2. In enjoying the good of all they have done, *their works do follow them, or accompany with*

with them, as the words in the original properly signifie.

I should exceed the bounds of a Funeral Sermon, and consequently be too tedious, should I take the liberty to say so much, as on this Text, and on this occasion I might; both which afford such a plenty of matter that it is hard to distinguish which is the most copious subject: I would do no wrong to the Text, and I am as unwilling to be so injurious to the happy memory of this Noble Peer, as to pass by in silence those things of him, which are worth our knowledge and imitation, and I would not exceed my due bounds.

To be as brief therefore as the subject matter I am to discourse of, will handsomly permit, I shall crave leave to make no other observations from the words of the Text, than what will lead me to speak pertinently, though briefly too, on the subject of this present sad occasion.

*First*, And here first 'tis worth our while to observe, That there is for certain a blissful state to be enter'd upon, after Death, by those that dye in the Lord: for we find in the Text, a voice from Heaven; from God himself, declaring, that *blessed are the dead which dye in the Lord*; and this is one of the greatest evidences  
of

of the truth of a thing, that mortals can expect. By such a voice, *God declared his will upon Mount Sinai*: By such a voice, *Christ is declared to be the Son of God*: And by such a voice they are declared blessed, that dye in the Lord. And lest we should have any doubt about the truth of this declaration, upon the account of the reporter, who perhaps may be thought to be deceived, or deceive; to obviate such a doubt, we find an inspired person reports this, one, acted by the infallible spirit of God, records this, and that by a special command too of that voice which he heard declare it: and lest yet there should be any place of doubting, the spirit of truth peremptorily asserts and confirms it.

But to speak a little more particularly of this important truth, I shall in brief consider,  
 1. Who may be said to *dye in the Lord*. 2. What rational grounds we have to be persuaded that such are blessed after their death.

1. As for dying in the Lord; by Lord here we are to understand, our Lord and Saviour Jesus Christ, and to dye in him implies two things:

1. A being baptized into Christ; for a persons dying in Christ, doth necessarily suppose his being in Christ, before he dyes, else he cannot

cannot be said to dye in Christ: Now Baptism is the ordinary way, by which persons are brought to be in Christ; for 'tis said, as *many Gal. 3. 27. as are baptized into Christ, have put on Christ.*

2. It implies also a living and dying suitable to that profession of Christ, which is made in Baptism: for all that are baptized do not dye in Christ, because many fall away from that profession they made in baptism, and so dye in a wicked Apostasie from Christ: They therefore only dye in Christ who live and dye suitable to their Baptismal profession, believing with all their hearts in Jesus Christ; and taking care to yield such unfeigned obedience to all the Gospel precepts, as to be always heartily sorry for the committing of any sin, or omitting of any duty.

They that thus live conformable to Christ and his precepts, and continue unto the death in such a conformity, may be truly said to dye in the Lord: for Christ owns such to belong unto him, *that do whatsoever he commands* <sup>Joh. 15. 14.</sup> *them, and continue in his word;* calling them his <sup>Joh. 8. 31.</sup> *Friends and Disciples indeed.*

Secondly; And having thus briefly shew'd who 'tis that dye in the Lord: I come next to shew what rational grounds we have to be perswaded, that such are blessed after their death, and they are these following.

1. It should be considered, that all the promises and declarations of bliss, recorded in Scripture, are made to such, as so live, and dye; for we read, *The Sins of those that Repent shall be blotted out, or forgiven. And blessed is he whose unrighteousness is forgiven, and whose sin is covered. Blessed are the pure in heart, for they shall see God. They that believe and are baptized shall be saved: That is, as the Apostle speaks, are begotten to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in Heaven for them who are kept by the power of God through Faith unto Salvation. All these places of Scripture (to which many more might be added) sufficiently shew that there is for certain an happiness provided for those that dye in Christ, who are therefore said to be blessed and saved; so that they may with the Apostle say, We know that if our earthly House of this Tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the Heavens.*

2. Consider we next, that the fervent desires of pious souls after a future happiness, do prove there is one for them. Pious souls nauseate all those shadows of felicity, that are here offer'd to them, and are soon cloy'd with the fulsomness of these worldly enjoyments; but in the mean time, they thirst after, and groan for something

*Something more satisfactory:* So the Apostle, *desires to depart and be with Christ which in his esteem is far better, than to be here.* And what do these desires of pious souls after a future happiness declare else, but that really there is one? For God who is so wise, as to make nothing in vain, is also so good, as not to plant desires in the hearts of his faithful servants after a future happiness, without providing for them suitable objects for their satisfaction.

3. It should also be considered, That the dignity of the soul is such, that 'tis very unreasonable to imagine, there should be no other happiness fitted for pious souls, than what consists in these temporal enjoyments. The soul of man is of a Divine original, a spiritual substance, *the breath of God breathed into the nostrils of man:* 'tis that which makes a very notable difference betwixt Man and all other earthly Creatures: upon which account 'tis that *Elihu* says, *God hath taught Man more than the Beasts of the field, and made him wiser than the Fowls of the Heaven:* that is, hath put him in an higher station than they. Now since the dignity of the humane soul is so high, above all earthly Creatures, next in order to the blessed Angels, Who can with any reason think it should be placed in so high, and noble a rank of Creatures,

tures, and yet have no other happiness than what it enjoys in the body in common with Brutes? an happiness that consists only in sensitive satisfactions, which is as much below the soul to take pleasure in, as sense is below reason, or as Brutes are inferior to Men. And if there be another happiness fitted for rational souls, than what in the body they enjoy in common with Brutes, this happiness must be had in a future state; for 'tis evident by matter of fact it is not, and hath not been, so much as pretended to be perfectly enjoyed here. So that then, if we think it reasonable to allow Man a dignity above a Brute, 'tis but reasonable to allow him also a felicity suitable to that dignity; and if we allow the rational soul a felicity suitable to its high nature, above that of Brutes, we must allow a time and season for pious souls to enjoy it, in a more perfect manner than here they can; and what does this else but lead us to the owning of a future Bliss for holy souls?

4. But lastly, if pious souls survive the body, as no doubt they do, otherwise they that dye in the Lord cannot be pronounced blessed, nor can their works be said to accompany with, or follow them; and if they do survive the body, they must needs be in an  
happy



happy state; for they will not meet with any of those evils in their separate state, which grieve, and trouble them here: no spiritual evils will afflict them there, for *their sins being* Ephes. i. *pardoned*, and quite done away by *Jesus Christ*, all those evils that are the fruits and consequences of sin, will be done away also; and no corporeal evils can vex separate souls, for they have no bodies or external senses, that can be affected with joys or griefs, till the Resurrection from the dead. And as pious souls that died in Christ, can meet with nothing in their separate state to afflict, and grieve them; so they must needs have enough, and abundance to delight, rejoyce, and make them happy: for they carry with them a joyful sense of the good they have done, the very reflexion on which even in this disturb'd life, affords unspeakable satisfaction and pleasure to the mind, and therefore much more in a separate state. Besides, there is no question to be made, but holy souls in their separate state, will have a clearer knowledge of God, and a fuller sense of divine love and favour than here they had; for there *they will see God face to face*, and *know* I Cor. 13. *even as they are known*: And this cannot but af- 12. ford them rivers of pleasures, and raptures of joys, and all without interruption, because

C 2

they

they will have neither guilt, nor external senses to divert them.

So then now 'tis to be hoped, we see, and are perswaded, that good men don't perish, vanish into the soft air, and so are lost, in the dark abyss of non-existence, when they dye; but the nobler, and better part of them, their Immortal souls, live in bliss and peace: which, as it should comfort us against the fears of Death; so it should perswade us, to make it our business to fit and qualifie our selves for the participation of this future bliss, by living so piously, and holily, and parting so entirely with every sin, (which is the main thing that debars our souls from this felicity) as that when we come to dye we may truly dye in the Lord, and then blessed are we.

But if we do not live so, as to dye in the Lord, we cannot be blessed in our separate state, but rather must be eternally miserable; for we shall carry that guilt with us thither, and those vile unmortified affections and inclinations, which will draw upon us an heavy sense of divine vengeance, and fill us with such unspeakable horror, shame, tortures of mind and regret, as will render our condition there infinitely sad and dismal, represented in Scripture under the direful expressions of *Weeping*  
and

*and gnashing of Teeth, the stings of a never dying* Mar. 9.48.  
*Worm and a burning in unquenchable fire.*

2. But I pass on to a second thing observable in the words of the Text; where, from the time when, they that dye in the Lord are said to be blessed, it may be observed, that they, who dye in Christ, do immediately after their departure out of this life enter upon a blessed state: 'tis not said they that dye in the Lord shall be blessed, but *they are blessed*, or *blessed are they*, and 'tis not said they are blessed hereafter, but *from henceforth* from the time ἀπ' αὐτοῦ of their departure, and so forward for ever. And their works, that is, the joyful sense and reward of their good works, do follow, or rather accompany with them. All which expressions, methinks, do shew that holy separate souls, do immediately upon their separation from the body, enter upon a blessed state. Hence Christ tells the penitent Thief, that, *that day he should be with him in Paradise*: Be Luk. 23. 43. cause that day he was to dye in Christ; and the Apostle makes no middle state, betwixt the dissolving our Earthly House of this Tabernacle; and an having a building of God, an House not made 2 Cor. 5. 1. with hands Eternal in the Heavens; nor betwixt departing hence, and being with Christ: But imme- Phil. 1. 23. diately upon the finishing of this course, says, that

2 Tim. 4. 7, 8. *that henceforth is laid up for him a crown of Righteousness.*

But what should hinder any that dye in Christ from being immediately blessed? not the guilt of sin; for that we are told is so done away, upon our unfeigned Repentance, that it *shall not be so much as once mentioned*: Not the habits and customs of Sin, for the same time  
 Ezek. 33. 16. *that God forgives, he cleanses also from all unrighteousness*: and the grace of faith, which God gives  
 Joh. 1. 9. *to all that are saved, is said, to purifie the heart*;  
 Acts 15. 9. *and Christs blood is said, to purge the Conscience from dead works; and to cleanse us from all sin*:  
 Hebr. 9. 14. *And therefore there needs no purging, by, an I know not what, Purgatory fire. But is it satisfaction for sin, which the soul must yield, by suffering certain pains after it is out of the body, that hinders it from an immediate entrance upon a blisful state? That cannot be, for Jesus Christ hath, in his own person, made; a sufficient and compleat satisfaction to Gods justice for our sins; insomuch, that he is in an eminent manner said to be, The propitiation for our sins; and not for our sins only, but also, for the sins of the whole world. He hath paid the full price of our Redemption, by suffering the value of that, in our stead, which we should have suffered to all Eternity. And upon this account*  
 1 Joh. 1. 7. *we,*

we, that are in Christ, are said to be justified Rom. 3. 24. freely through the Redemption that is in Jesus Christ: and if freely, then there is no satisfaction to be yielded by our sufferings. For Christ hath given 1 Tim. 2. 6. himself a ransom, and obtained an Eternal Redemption Heb. 9. 12. for us by his own blood, or sufferings. So then, if none of these things can hinder holy souls from an immediate entrance upon a blessed state, after death, then nothing else can.

But, though from this very Text, much more might be said of this matter; yet lest I should turn a Funeral Sermon into a Polemical Discourse, I shall crave leave to say no more of it here, but shall now proceed to the last thing, observable about the the nature of that bliss, which they that dye in Christ shall immediately be partakers of: And from hence we may observe,

*Thirdly*, That the blessed state of those that dye in the Lord, consists in their being freed from the labours and evils, which in this life they underwent; and in enjoying the good things which God hath promised and declared, are, and shall be the reward of all the good works they have done. Now in the handling of this observation I shall give a brief account,

1. Of the evils and labours Holy Souls rest from.
2. Of

2. Of the good they enjoy.

1. As for the evils, and labours which pious souls rest from after their death, they are such as these following :

1. They are freed from the burthen of sin, and rest from all those fears and horrors which sin in this life is often the occasion of; good men are grievously troubled here for offending God in any thing; and under this grief and trouble they a long while labour, till being by Death translated to that blessed condition, wherein they are no longer in danger of sinning, and then they happily rest from these sad labours.

2. They are freed from the grief and trouble of seeing others sin : which like *righteous* Lot they are *grievously vexed with* here : For *no* *summer*, or *wicked person can breath in those Regions*, to which the souls of those that dye in the Lord, are by death immediately transplanted.

2 Pct. 2.  
7, 8.  
Revel. 21.  
27.

3. They are freed from the labours and toils of their Callings and Employments, in which all persons, in this world, are in some degree or other continually and necessarily engaged.

4. They are freed from all bodily infirmities, pains, and distempers, under which many persons groan a long time in this world without relief;

relief; these no longer trouble the pious soul, in its separate state, because it's then freed from the Body, by its strict union with which, it only became capable of being so affected.

5. They are freed from all those crosses and afflictions that cruelly perplex the mind here, because after death they are out of that imperfect condition where such things only are afflicting.

6. They are freed from all Satans temptations, and from all his cruel injections, with which pious souls are much disquieted in this life. For *there is a great Gulph fixed betwixt Satan and the Spirits of just men made perfect, which keeps that infernal Spirit from being able to molest any in those blissful habitations where holy separate souls are.* Luke 16.  
26.

7. Lastly, They are freed from all fears despondencies and doubts about the love and favour of God, which create great labours and troubles of mind in this imperfect state; *for they shall see God as he is, and consequently be perfectly sensible of his love and favour. And thus all those tears of grief, which in the body pious souls laboured under, shall be wiped away from them in their separate state.* 1 John 3.  
2.  
Rev. 7.17.

And so I pass on from the labours and evils pious souls rest from at death, which is but the



negative part of their bliss, to consider the positive part of it, *viz.* the good they enjoy : and here we shall find that,

1. They enjoy a ravishing sense of Divine love and favour, an enjoyment, saith the Psalmist, *better than life.*

2. They enjoy a sweet calm and peace in their own breasts, which is indeed but a necessary result from the former enjoyment ; for he that is in God's love and favour, and is at peace with him, cannot but have a sweet peace, and calm in his own mind.

3. They are filled with a joyful sense of the good works which through Grace they have been enabled to do : for they will reflect with infinite satisfaction upon the vertuous and pious actions of their lives, the sense of which, even in this world, fills the soul with some glimpses of ravishing joy ; and therefore will be likely much more to do so in the next, where they see and know things more clearly than here they can.

4. They enjoy also that peculiar reward which God hath promised to all that love and fear him, and keep his Commandments; which is shadowed forth to us in Scripture under diverse parabolical expressions, call'd *mansions in*  
*our heavenly fathers house ; a crown of life, which the*  
*Lord*

*Lord hath promised to those that love him ; the recompence of the reward ; the joy of our Lord : and, to mention no more, 'tis called by the Apostle, the Crown of righteousness, which upon the finishing of his course, he was sure was laid up for him ; and not for him only, but for all them also that love Christ's appearing.*

These are in brief the good things which are immediately enjoyed by those that dye in the Lord, besides that exceeding eternal weight of glory, which, when soul and body are united at the general resurrection of the dead, they will be partakers of. For, though they who dye in the Lord immediately enter upon a blessed condition as soon as their souls are separated from their bodies ; yet they are not then compleatly happy, only they enjoy so much blis as in a separate state they are capable of, which, though imperfect, will be infinitely satisfactory. But the perfect consummation of all blis, both in soul and body, will be entered upon at the resurrection only, and so be enjoyed thenceforward for ever ; For when the chief Shepherd shall appear, (viz. to judge the world) then shall we receive a Crown of Glory, that fadeth not away ; that is, an eternal perfection of all blis in both natures. Thus then blessed are the dead which dye in the Lord, for they rest

*from their labours, and their works do follow them.*

And now having done with the Subject matter of the Text, I have hereby made way for what I have further to say on the Subject of this sad occasion.

Where, because what hath been said concerning that future blessedness which they immediately enter upon that dye in the Lord, affords matter enough of comfort to alleviate our griefs for the decease of any of our Friends that so dye ; I shall therefore take an occasion to consider and represent that only in this noble Lord deceased, which may as well provoke us to follow his steps, as tend to the comforting of us, and moderating our sorrows under so great a loss.

A loss of such a nature, and so considerable to all sorts of persons, as well publick as private, that if we will but look a little into it, we shall quickly see how great a need his Relations, his Neighbours, yea and the three Kingdomes have of something to keep their sorrow upon this account within due bounds, for the admirable endowments of mind with which this Excellent Person was, above his Fellows, blest ; and by which he became every way publickly useful : and the care and excellent courses he took to employ his honours,  
places

places of trust, interest and endowments, for the honour of God and the good of his Majesty and these Kingdomes, were things he was so eminent for, that they all seem to conspire together to make his death a much lamented loss to all his Survivers. So publick a spirited man was he, that all those abilities and opportunities of doing good which God and the King vouchsafed him, were always carefully employed by him, for the publick weal of Church and State: in doing which, every one knows, he was so faithful and industrious, that as his sacred Majesty was far enough from repenting of the trust and honour he had bestowed on him; so we may have reason to believe the great Majesty of Heaven and Earth, to whom all the world must bow and obey, did not repent of the gifts and abilities his Divine Goodness had conferred on him.

For that infirmity of Body, which he so long laboured under, though it deprived him at last of the free use of most of his limbs; yet it did not take away from him the use of his head and hands, by which he had been, and was to the death, eminently serviceable in the world.

Neither did the Divine Providence let him fall into any of those crimes that might justly have occasioned his rejection, nor did it permit

mit his reputation so much to suffer under the black mouth'd Obloquy of malicious tongues, as to occasion his removal from all capacities and opportunities of doing good : But through the good hand and Providence of God, he was to the last kept firm in the sincere profession and practice of all Christian Duties and loyal Principles ; and consequently was preserved in an unfeigned repute in the World, and that notwithstanding the attempts were made by his enemies to sully his innocence with those black crimes, which nothing but his own integrity and Parts could wipe off, before the severest and highest Tribunal of the three Kingdoms, the Parliament of *England*.

These things may make us think God did not repent of the gifts and abilities he was pleased to bestow on him ; only now our sins and the sins of these Kingdoms may possibly have done us the prejudice to provoke the Divine Majesty to remove him from us, as not deserving any longer so useful a Person among us : and that too at the very nick of time when there is most need of such men, who by their prayers and counsels, and by their interest with God and men, may be fit to stand in the Gap, as he did. So that now indeed we may see what reason we have with the most brinish  
tears

tears to lament our loss in his decease, and our sins as the main cause of it. And now also we may apprehend the necessity of having something to set bounds to, and alleviate our just sorrows.

And here, as there was enough in him to provoke us to a just grief for the loss of so excellent and useful a Person; so we shall find enough in him also, that, being considered with a respect to what is contained in the words of the Text, will yield us some relief in this matter.

Indeed, considering all his Vertues and Accomplishments, how pious a Christian he was, how loving a Husband, how careful and tender a Father, how loyal a Subject, how faithful a Friend, how wise and vigilant a Statesman, how good a Patriot of his Country, how kind and just a Neighbour, how charitable to the poor, how noble a Master in his Family, how ingenious and learned a Person in his discourses and converse, and in a word, how great a Lover of all Vertue and Goodness, and Hater of all Vice and Impiety (in all which he was so eminent, that though he hath left behind him many Peers in his honours, yet, 'tis to be feared, few in his virtues;) considering, I say, all these things in him, we might have reason ne-

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vet to have left grieving and lamenting our loss of so excellent a Person : But considering withal from what great pains and labours he now rests, and what future evils he may be taken away from, and to what an happy state of bliss he is now advanced, where he doubtless enjoys the comfortable fruits of the good works he hath done; though we have indeed lost one of the Pillars and Patriots of our Country, and one of our best Friends : yet we have reason humbly to acquiesce in the good will and Providence of God, lest by our overmuch grief and sorrow, we shew that we repine at what God hath done, distrust his good Providence, and envy the happiness of our noble Friend, an happiness which a voice from Heaven declares they are possessed of that dye as he did, saying, *Blessed are the dead that dye in the Lord* ; the very hearing of which, methinks, is enough to quiet and calm the most tumultuating passion upon this account.

And now that we may see we are not deluded in this matter with vain shadows and appearances of comfort, I shall lead you to the considerations of those things in this noble Person which from what hath been said will appear to be a great relief to us this way.

And, to let pass those many things that  
might



might be said of him, (in all which, should I be particular, I shall be thought to compose a Volume, rather than a Sermon) all that I shall say, shall be only what will be pertinent to our present comfort, which I shall digest into this following order, shewing,

1. What reason we have to believe this noble Person dyed in the Lord, and consequently is blessed.

2. What labours he now rests from.

3. What good works of his follow and entertain him with unspeakable joys.

1. That this noble Person died in the Lord, these things following sufficiently declare, viz. His Faith, his Repentance, and his sincere obedience to all Gods Commandments.

*First, His Faith*: For as he was by Baptism initiated in the true Faith, so he continued firm and stedfast in it to the end; *He believed with all his heart and soul* (as he would often phrase it) *all the truths of Gods Word*, and would often declare, *He expected salvation in and through none else but Jesus Christ alone, because, he would say, there is none other* Acts 4. 12. *name under Heaven given among men, whereby we must be saved.* And this Faith of his was not an idle speculative Faith, but truly active and working, which he would often say, *was the only true saving Faith*; for it made him severe a-  
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gainst all vice and impiety, and a lover of all vertue and goodness; it made him also employ the utmost of his great Parts in the rigorous defence of all those religious truths which he believed Gods Word contained, against all the in-croaching errors of all Parties; and this not only in his common Discourses, but sometimes with his Pen too: neither did his Faith make him a talkative Christian only, but it influenced all his actions also; so that his whole life seemed to be but one continued Argument of his firm belief.

*Secondly*, His Repentance: He did not only believe, but with tears often lamented and repented of all the sins he could charge himself with; which, though they were not many, (for he generally led too strict a life to be guilty of very many) yet those that he was guilty of, through surprize, anguish of his Distemper, or frailty, he had so tender a Conscience that he was immediately sensible of them, and would with tears in his eyes heartily beg Gods pardon for them, and by many expressions testify how much grieved he was for offending God but by a sinful word, as all that were near him can abundantly witness. And this his sorrow for sin which wrought this repentance in him *never to be repented of*, made him watch and pray, and  
zealous

zealous against those sins he had been any time, through frailty, guilty of; all which are sound marks of unfeigned repentance, if we will believe what the Apostle says concerning the fruits and effects of godly sorrow, in *2 Cor. 7. 10, 11.*

*Thirdly*, His sincere obedience; his sound faith and unfeigned repentance could not chuse but bring forth the saving fruits of obedience in his life and conversation. Hence it came to pass that he was truly zealous in his life for the honour of God and Religion, which zeal of his enkindled in him an holy indignation against the common crying sins of the Age, viz. drunkenness, whoredom, prophane swearing and cursing, oppression, schism, atheism, &c. For which abominations he would say, *The Land mourns, and God will certainly visit.* Besides all this, it made him most religiously devout in all the Duties and Services of publick and private Worship; it made him frequent in good and edifying discourses, and in heavenly ejaculations and prayers, and that even amidst his greatest pains; it made him charitable to the poor, humble and modest, temperate and sober, just and peaceable, forgetful and forgiving of injuries; and in a word, it made him do all things that Christ had commanded him, not out of any bye and sinister ends, but in pure

obedience to Gods will, and out of a respect to God's Glory and his own souls salvation. Now what do all these things else but testifie that he lived and dyed in the Lord? For they, who being baptized into the true Faith, live and dye in it, repenting of all their sins, and obeying sincerely all Gods Commandments, are the persons who, from what hath been said appears, dye in the Lord; and then this noble Person who so dyed, must needs be blessed, as such, in the Text, are declared to be.

Having therefore now this assurance of the blessed state this noble Person now is in, let us next take a view of the Particulars wherein it consists; and therefore,

2. We next come to consider the great labours he now rests from. And here we shall find, That besides those labours and evils, which 'tis common to all that dye in the Lord to rest from, as from sin, and the troubles and horrors of it, from crosses and afflictions, &c. there were some that were more peculiar to this Excellent Man, which he now happily rests from, and they are those of his body and mind.

*First*, The bodily labours and evils which he now rests from, are the pains of the Gout, under which he laboured near thirty years or more; and I leave it to all those that ever have had

had the least Fit of that acute Distemper, to declare what an happiness 'tis to be wholly freed from the pains of it.

*Secondly*, As for those labours of his mind, which he now also happily rests from, they are those which either his great Employments and Parts engaged him in, about affairs of State, and about composing those publick Works to which the World is no Stranger; or which the sad apprehensions he had of the evils hanging over our heads exercised him with.

These and the like are those great labours he now rests from, which we may well think is at least some small part of that felicity which he now enjoys. But this being but the negative part of his happiness, we will stay no longer upon it, but proceed to that positive part of it, which now fills him with infinite exultations and joys; and this brings me in the last place,

*Thirdly*, To speak of the good works of this noble Person, the joyful sense and reward of which, doubtless, accompany him into his separate state: And these are so many, and so worthy of imitation by all that survive, that though I cannot be so injurious to your patience as here to name them all; yet neither can I be so unjust to his excellent worth as not to name and recommend some of the most considerable of them.

1. And

1. And first let me begin with his works of piety, and declare his religious deeds : And here we shall quickly find how much Religion hath been beholden to this Excellent Man, who not only with his tongue and pen hath most notably defended it against atheism, superstition and errour, but hath made it his business to encourage the life, power and practice of it in all places and companies where he had any thing to do ; of which we find these evidences, He hath erected in those two Houses which he built, two several Places to worship God publickly in, adorning them as much, if not more, than his own Dwellings ; a work calling aloud for imitation in this Kingdom, where to the shame, and I fear decay too, of Protestantism, so many hundred Parish Churches lye yet in their ruine. But whatever others could do, it seems this Noble Mans devout Soul could not endure to live in a place where God had not a publick House as well as himself. And as he took care that God should have Places of publick worship, so did his piety lead him to take care also that there should such Persons serve in them, whose lives should be an honour, not disgrace, to their Profession. Neither was his care of Religion confined to his Chapels only, but was extended to all other



other places, persons and things abroad, re-proving and discountenancing all that did in their words and actions affront Religion, and commending and encouraging all the friends and promoters of it ; and that others might be religious as well as himself, he took care that even in the School and Almshouse which he built, those wholesome Orders should be set up and observed, that might oblige all of those Societies to live religiously and virtuously. Neither did his piety lye only abroad in these outward things and publick matters, but it made him look home to his own Family also, to see that piety there should flourish ; ordering that there should be publick Prayers in his Family constantly twice a day ; and commanding me to give him an account of any that upon my admonitions would not leave off the vices they were guilty of, that he might immediately discharge them from his house, for he would say, *Such would bring judgments on his Family.*

And as for his Children, he was always careful to have them brought up in all Vertue and piety, putting them upon the performance of religious Duties in their early and most tender years. To give one Instance, amongst many, of his care this way, I am credibly informed,

That



That when he sent his Sons to travel, he told their Governour, *He had rather he should bury them beyond Sea vertuous, than bring them home vicious*; adding this, *That vice must be crush'd in the Egg, else 'twill soon become a Serpent.* Neither had he a care of his Children only, but of his meanest Servants also; whom he commanded to be constant at Family Prayers, ordering the Younger to be catechized, and the Elder he would himself often mind of coming to the Sacrament of the Lords Supper, and would always give them time to fit and prepare themselves for it. He would often say, *The meanest Scullion hath a soul to be saved as well as I.* And 'twould be well if all Masters did imitate him in this, which if they would, there would be more Religion amongst Servants than I fear there generally is amongst a great many. Thus then these are some of the works of piety which this noble Man did; and now that he is dead, I question not but that the joyful sense of them hath accompanied him into his separate state, and renders him blisful there; where doubtless he received the welcome of that *faithful Servant*, who had well employed his Lords Talents, and so is entered with him into the joy of his Lord.

Matth. 25.  
21.

2. Next let me speak of his Works of Charity; in which we shall find him wise and liberal,

beral, doing all things in this kind to the purpose, and with cheerfulness. As he was always careful to bestow his Charity on those Persons only that were true Objects of Charity, and would be strict in that matter, as became a wise and good man ; so he was very readily bountiful to those whom he found so : nay, he would often give to the less deserving persons, rather than miss of being charitable to the truly deserving. And in these deeds of Charity, to Strangers in distress, to the Poor, and to decayed Gentlemen and Ministers, he was many times so private, that his left hand scarce knew what his right hand did ; he was so far from withholding his Charity from those to whom it was due, that he would often make an enquiry in the Neighbourhood, where he dwelt, for any in want, to relieve them ; and so would seek out for those that others run from. Neither was his Charity private only, but he hath left a publick and eternal Monument of it in an Alms house which he built, for the maintenance of six poor men, and as many poor women ; and hath liberally endowed it for ever. And herein I wish he were imitated by the Nobility and Gentry, of this Kingdom especially, where there is generally so little provision made for the poor, that I fear many perish for want of timely

relief. Now these, and many more, being the Deeds of Charity which this noble Christian did, who can think but that now he enjoys the happy benefit of those promises that are made to a liberal soul? For if he that gives but a cup of cold water to a Disciple, in the name of a Disciple, shall not lose his reward, much less shall he lose it that hath given so much that way.

Prov. 11.  
25.  
Ch. 19. 17.  
Matth. 10.  
42.

3. Come we next to his Works of Loyalty and Faithfulness in publick Affairs : In which we shall find him so faithful and upright, that as no offers could tempt him to do any thing against the publick interest, so no threats or fears of danger and disgrace could bias or divert him from his just, loyal and honest counsels and designs ; but in all things he approved himself a faithful and loyal Subject, and a true Patriot of his Country.

He was the first of all his Majesties Subjects of the three Kingdoms, who made a Party to invite his present Majesty from that horrid Exile, to which the iniquity of the times had driven him ; which, to his immortal honour, his Majesty was graciously pleased to owne and declare at the Council-Board in *England*, soon after his happy arrival there. And after the Kings happy restauration, this noble Man was so careful and watchful for his Majesty's and these  
King-

Kingdoms interest, that what by his wholesom advice, and what by the intelligence he, to his no small cost, kept, nothing to the prejudice of his Majesties Government, could stir, where he had to do, but he had notice soon enough of it, timely to prevent all mischief; of which the timely suppressing of *Jephson's* insurrection in this Kingdom is an Argument.

And though he was indeed much in esteem in the Usurpers time, yet as it was a very strange Providence that brought him into that esteem (too large to be here recited) so after he was thus strangely drawn into it, quite against his designs, he kept his heart loyal, and often made use of that interest he there acquired, for his Majesties good, and the preservation of many eminent loyal Persons, of which some are yet living Testimonies. And many were the good turns he then did even to the Irish themselves, though he fought against them; a whole Barony of whom had been, Men, Women and Children, destroyed in cold blood by *Ireton*, had not he interposed, and procured a reversion of that cruel and bloody Order.

And as for the English and Protestants of this Kingdom, since those unhappy times, 'twas by his means and industry, that they are now so firmly settled in their estates by Law, that no-

thing but a Rebellion can shake them ; for I have heard it said, That he drew up that Act of Settlement with his own hands, by which every mans Estate is now secured to him in *Ireland*. And when he was tempted with vast offers to absent himself from, or not concern himself in the Council of *England*, when the business of the settlement of this Kingdom was there in agitation ; he so far preferred the publick good before his particular private advantage, that with a generous disdain he rejected those, though most beneficial, Offers.

Thus then as he was a most faithful and loyal Subject to his Prince, so was he a good Patriot of his Country, making his Princes interest and Countries good, two inseparable Companions, the Compass by which he steer'd all his publick actions. He never would or could be brought to betray the one, or act against the good of the other. And now that he is taken from us, while his Majesty may lament the loss of so good a Subject, and the Country of so good a Patriot, doubtless these good works also of his have followed him into the other world, and there afford him abundance of bliss ; for 'tis said, *A faithful man shall abound with blessings*. All that we can do is to pray God to send his Majesty another such Subject, and us another such Patriot.

4. Lastly, to mention no more, His works

of Justice and Peace are fit to be considered : And here we shall find him most just and honest in all his dealings, and a great Peace-maker. Every one found him the justest and fairest Dealer in the world ; and as he was just to a Farthing in his private transactions, so was he most up-right in his publick station. For in all those publick Affairs, in which he had at any time power from his Majesty, and the Laws of the Kingdom , to hear and determine matters, he was sam'd to be so unbiass'd a Judiciary , that all Parties would be satisfied in having him their Arbitrator, as knowing he would do them right, though it were in a Case his own Father or Brother were concerned. With what admirable patience, condescension, meekness, impartiality and judgment, hath he heard, determined and made up Controversies, and so composed Differences betwixt jarring Neighbours ! What cunning stratagems would he use to oblige them to peace and quietness ! and how readily would he employ his Parts, Interest and Authority that way ! This he was so eminent for, that he was indeed upon this account the very Cement of the Country Gentry where he lived.

And that he was so, I am afraid his death will too sadly prove, by their falling asunder again, upon the loss of this their common ligament, unless every one will now henceforward begin



to be so wise, as unanimously to agree together in love, and so carry on the publick good of King and Country, against the wiles of their designing Enemies, who rejoyce at nothing so much, as at the pernicious Feuds of Protestants.

Prov. 13.  
10.

But before you can do this, Sirs, I must crave the boldness to tell you, That you must lay aside your pride, that make-bate of a Society, *and that by which only cometh contention*, saith Solomon; your prejudices, and private animosities and grudges, all bye and sinister ends, your cursing and swearing, and excessive drinking, w<sup>ch</sup> are sins that provoke God to crumble a People to dust. If you do not take heed to lay aside these seeds of contention, you will be engaged in such endless broils and divisions, as will be yours and your Countries ruine; but if you will be pleased to hearken unto, and follow this wholesom advice, you will then be so united, and be so capable and ready to serve your King and Country upon all occasions, as that instead of the loss of one, you will hereby become as many Patriots of your Country, as you are Gentlemen of this mind.

Heb. 12.  
23.

Psal. 106.  
3.

You have had a noble Example and Copy before you, who is now, doubtless, rejoycing amongst the rest of the spirits of just men made perfect, with the sense of those good works he hath done among you in this kind; *For blessed are they that*

keep

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keep judgment, and do righteousness; and blessed are the Marth. 5.  
*Peace-makers.* And now that he is gone, do you <sup>9.</sup>  
 all write after him, and do the same good works  
 he hath done amongst you, and then you will  
 not only recover this loss, but will also receive  
 the reward of your good works, as he now en-  
 joys his. As for this noble Person, now to our  
 grief deceased, 'tis but a vain, and indeed an in-  
 vidious thing, to wish or expect him back with  
 you again; the only way you can have him still  
 among you is, By keeping in your minds such  
 a constant memory of his good works and a-  
 ctions, as to do them your selves.

But I must draw to an end: And having thus  
 far digressed to display this Noblemans good  
 works to the Country, for their imitation, who  
 questionless know, and I hope will imitate,  
 more of him than I have opportunity here to  
 speak of; I must in the conclusion revert, and  
 speak a little to the comfort and benefit of his  
 near and dear Relations.

And first, As for his most pious and vertuous  
 Lady, She is already such a pattern of all good-  
 ness, that it will be my Duty to strive rather to  
 imitate that, than seek to mend it; whose Christi-  
 an experience and knowledg in all religious mat-  
 ters is already so great, that all I have said or can  
 say to console her under this affliction, will serve  
 not so much to inform her, as to mind her only  
 of

of what She already knows and practises.

And then as for his noble Children, they are already grown up such hopeful Branches and knowing Persons, that they have little need of my pruning or advice ; only thus much let me say for the comfort and benefit of them all, That as from what hath been said, they have all reason to acquiesce in the good will and pleasure of God, and be comforted in their, though great, loss ; because, though they have lost a friend every way dear and good to them, yet he is not perished, but is now blessed in being freed from those pains and evils he a long time laboured under, and in being accompanied with the reward and joyful sense of the good works he here did. So from what hath been said, they that inherit his Honour and Estate, may see they have all the encouragement imaginable to take care to inherit his above-mentioned Piety, Goodness, and Vertues also ; and then they will, doubtless, not only purchase to themselves that renown here which accompanied him in this world, but also participate with him of that bliss and glory hereafter, to which he is now advanced in the other world : which God of his infinite mercy grant they may all do, through Jesus Christ our Lord, to whom, and the Father with the Holy Ghost, be ascribed all Honour and Glory, now and ever. *Amen.*